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Our Outlook Tower.

UNVEILING A HOUDINI SPY. "THE BITER BIT."

A WELL-KNOWN American Spiritualist narrates, in a recent letter to Sir Arthur Conan Doyle, the following story of how a spy sent by Houdini, the conjurer, to the great annual Spiritualist Convention at Lily Dale Camp, was publicly exposed by a medium there and retired precipitately from the camp:—

In connection with unveiling the spies of magicians, Houdini has boasted that his spies are never detected, and it is rather a good joke on him that startling information about them occasionally comes from the spirit-world. I had the pleasure of spending a good part of last August in Lily Dale, New York State, for which, by the way, Houdini proposes Government inspection as well as all other Spiritualist conventions of a similar character. One Sunday morning, after divine service in the auditorium, Maggie Waite, the medium, was giving spirit messages from the platform. She pointed to a stranger in the audience and said, "Many years ago you parted from a friend named Robert Stevenson, who was leaving for South America. You both agreed that whichever died first should come back at the earliest opportunity and give these passwords: '*In hoc signo vinces.*' If I am not correct will you rise and tell this audience so?" Apparently stunned for a few moments, the man finally said, "You are correct." Then Maggie Waite continued, "You are Houdini's spy. The fifty-dollar bill with which you paid your room rent was given you by Houdini; he is your second cousin. If I am not correct will you rise and tell this audience so?" The audience rose instead, and amid great commotion the man sneaked out from the meeting and from Lily Dale itself! Now Latin is not at all in Maggie Waite's vocabulary.

At the same time I was having daily sittings with Miss Hazel Ridley, of Buffalo, N.Y., the wonderful trance voice medium. Two unknown women had made three unsuccessful attempts to have sittings with Miss Ridley, and during my sitting next day a spirit-friend, talking through Miss Ridley, said, "Miss Ridley's father says I may tell you to look out for those two women, who have been trying to get a sitting; they are spies! Not that they would get anything on the medium, but they might attempt to harm her." I was told I would know the one who was a little dried-up dark woman anywhere, and from what I have learned since that same spy went the rounds of all the mediums in Washington during the late unpleasantness.

The Jamestown (New York State) paper printed an account of the Maggie Waite affair the day after its occurrence. During the assembly this paper maintained a reporter there, and he was in constant attendance and gave full reports.

It may interest you to know that I hope very soon to make some experiments with a radio-vision apparatus and photography, while spirits are speaking through Miss Ridley. I have had many talks with the late Dr. Hyslop, and had suggestions from him and his promise, "I will do all in my power to help."

"THE NECESSITY FOR ICONOCLASTS."

MRS. ANNIE BESANT in greeting, with hearty wishes for success, the first issue of this *Gazette* in June 1912, wrote:—

"In the *Gazette* the note of full liberty of opinion and of research in all directions will be sounded, I am sure. That unfettered liberty of thought and speech seems to me as necessary to progress in psychical science as in all other branches of human knowledge. The petrifying of knowledge already obtained, and then the building up of the newly-made stones as a barrier against further advance, has been a constantly recurring phenomenon in the history of thought. Then comes the necessity for iconoclasts to shiver the obstacle into pieces, and reopen the road!"

The question at the moment in the Theosophical Society appears to be less one of the petrifying of knowledge as of its offensive putrefaction by Mrs. Besant's chief mentor, Mr. (or Bishop) C. W. Leadbeater, who is now the Leader of the Twelve Apostles of her New

Messiah! In the interests of religion and philosophy, pure and undefiled, we heartily wish success to Mr. W. Loftus Hare (Ex-Director of Studies in Comparative Religion and Philosophy in the Theosophical Society), in his courageous effort to save at least the British section of the Theosophical Society from being destroyed by the persistent wily evil genius of the movement. The need for iconoclasts to shiver this unsavoury obstacle to its enlightened progress was never greater than at the present crucial moment in its history, and it is to be hoped Mr. Hare will soon find many stalwart and independent Theosophists rallying around the original banner of that cultured Movement, and thus "reopening the road."—Mr. Hare's Manifesto to British Theosophists appears on page 83.

A SPIRITUALIST CAFÉ CHANTANT!

We were greatly intrigued the other day to hear of a "Café Chantant" having been held in connection with the Spiritualist Community Services! It sounded so "dreadfully wicked," and, indeed, suggested some sort of imitation of the gaiety of a Paris cabaret! We therefore applied to Miss M. J. Carpenter, the Honorary Secretary of these services, for a trustworthy account, and the following racy description (reprinted with the Committee's kind permission from the Community's Leaflet for March) explains just what happened!—

On the evening of February 3rd I sallied forth to a Café Chantant, given by the Spiritualist Community. Through gallons of mud and teeming rain I wandered up and down Piccadilly trying to find No. 182 and the Lyceum Club. I nearly gave it up in despair, and was just turning my weary way homeward when, *Eureka!* the long-sought-for club materialised at 138. In a few minutes I found myself in a spacious well-appointed suite of rooms, gay with spring flowers, and filled with a merry company, whose bright faces and happy laughter showed that they at least were unaffected by the inclement elements outside. I noticed that Sir Arthur and Lady Conan Doyle and the Rev. G. Vale Owen were among the guests.

To the lilting music of the orchestra some were enjoying a fox-trot, whilst others sat about in little groups and chatted. Presently Mrs. Simpson sang "Who is Sylvia?" charmingly; Miss Dorothea Walenn (accompanied sympathetically by Mr. Armstrong) gave two exquisite violin solos; and Mrs. Limes recited "Briar Rose" with dramatic force.

Then all the guests were asked to assemble in the ball-room to witness a beautiful and graceful exhibition of Greek dancing by two talented pupils of Miss Eve Brooke. On glancing at my programme my curiosity was aroused on seeing, against item 12, merely a row of dashes, with an interrogation mark at the end! But the mystery was soon solved, for there, in a small balcony above us, appeared the well-known figure of Mrs. St. Clair Stobart, who, with a perfectly straight face, proceeded to tell story after story (the veracity of which she positively vouched for), which were received with shrieks of laughter by the merry throng below. I observed that Sir Arthur and his Reverence were vastly entertained.

After excellent refreshments were sampled, dancing was resumed with renewed vigour and then, alas, at 11 o'clock, "God save the King," and the *soirée* was but a pleasant memory. Out again into the gallons of mud and drenching rain once more, and I said to myself, "If Spiritualism gives all those people such happy faces and creates such an atmosphere of brotherly friendliness and goodwill, it seems to me to be a particularly bright workaday religion!"

FORETELLING WINNING NUMBERS.

IGNAZIO TORRACIO, a half-witted blacksmith in an Italian village near Foggia, on the Adriatic coast, has won twenty thousand pounds for himself and his friends by forecasting winning numbers in the State lotteries. His success so perturbed the lottery officials that a special commission interviewed him, but was able to discover nothing discreditable. It is stated that he has already foretold seven winners out of eight numbers given. The eighth number was only given in response to the pleas of the vast crowds who daily besiege his home. He has now locked himself in his house and refused to see anyone for three weeks.—*Daily Express*.

SILENCE !

Last month we called upon Mr. G. F. Berry, Secretary of the Parliamentary Committee of the Spiritualists' National Union, for particulars (hitherto stubbornly withheld from the subscribers), of the Fund, raised more than nine years ago in response to a public appeal, in order (1) to secure an amendment of the ancient oppressive laws, and (2) to give adequate protection to mediums. Up to the present, as everybody knows, no amending Bill has ever been laid before Parliament, and no mediums have been protected ! We therefore asked Mr. Berry point-blank for the following details :—the total amount subscribed, how much has been spent, on what objects it has been spent, what interest has accrued, and what is the figure at which the Fund now stands ? Up to the time of going to press none of these particulars have been disclosed, and we are convinced none ever will be given until the subscribers formally demand an independent audit and account, and move for the appointment of new trustees. There seems no sense whatever in permitting the legitimate aspirations of the whole Spiritualist movement for freedom of conscience and immunity from oppression to be for ever thwarted by the sloth, incompetence, and lack of interest of the small coterie at present entrusted with the task and the fund. Their screen of bureaucratic silence and secrecy ought to be swept ruthlessly away, and their duties entrusted to a capable Committee of earnest men and women, who will treat the subscribers with respect, and carry out their high aims in a proper manner.

THE FALLING OF PICTURES.

COUNCILLOR A. M. JARMIN, F.R.Hist.S., ex-Mayor of Colchester, has some interesting notes in the *Essex County Telegraph* about the falling of pictures in homes where death or tragedy follows soon after. The Councillor recalls that Mr. Alfred Welch, a Colchester business man with premises in St. Botolph's Street, was a lover and collector of pictures. One morning a painting depicting a wonderful sunset on the Cornish coast, and called "The Last Hour of the Day," crashed to the ground, without visible cause, from its place on the wall of his office. The frame was literally broken in pieces. That same night Mr. Welch's premises were consumed by a disastrous fire, and his "murdered remains" were subsequently discovered among the ruins.—In the small hours one morning the Councillor and Mrs. Jarmin were aroused by the crashing of a pageant picture called "The Final Tableau," which was hanging on the landing of their house. Within two or three hours they were summoned to be present at the final scene of a dear friend who had been gassed in the war, and whose sufferings had reduced him to a physical wreck.—A lady friend of theirs living in Colchester has assured them that at the very time when her husband was killed on the field of battle, while making a gallant attempt to carry succour to a wounded comrade, a picture fell in her home in an equally significant way.—Are these mysterious phenomena mere "coincidences" or curious chances, or may they perhaps be signals of warning given by those on the Other Side to prepare their friends for impending trouble ? J. L.

Ideal Friendship.

By "HEATHER B.," Author of "Healing Thoughts."

FRIENDSHIP is a word that appeals to the heart of most of us, more especially when we are passing through difficult times, sickness, or sorrow. Many are very lonely even though perhaps in the midst of a throng of people, then comes the longing for a real friend ; they want that friend entirely and all for themselves. This is a mistake many of us make ; we forget that "the only way to have a friend is to be one," and that no friendship worthy of the name can be built on any other foundation than sincerity and unselfishness.

The solace of true friendship cannot easily be put into words, but—it must be the real thing. The ideal friend must not be confounded with the dozen or more we claim as friends in the ordinary acceptance of the word, nor with the so-called friend of the very young and sentimental. The word friendship carries as many meanings as does love, which may mean anything in different minds and on different lips, many grades, from animal passion to celestial affection.

Ideal friendship arises from a divine fire lit on the altar of a pure heart, and because of its divine source it is of a sacrificial and somewhat impersonal nature. The object of such a friendship must indeed be worthy of it, and to a certain extent be able to understand it, but it is not necessary in order to preserve it that he or she have the capacity of returning it in the same measure. The flame arising from a God-lit fire burns away the alloy of the lower self and refines the senses and keeps this friendship pure and ideal. It is based on selflessness, so is beyond all pettiness and jealousy. It contacts the spiritual in its friend rather than the material ; it pierces the outer coverings of faults and failings, whims and contrarities, the mask of the man or woman, and sees the God-spirit beneath.

"We cannot show our real selves before anything less than love and understanding." Mrs. Stowe expresses this sympathetically in the following words, "Once in an age God finds us a friend who loves in us, not a false, imaginary and unreal character, but looking through all the rubbish and imperfections, loves in us the divine ideal of our nature."

Some reader may say, "This is all very well for the recluse and the dreamer, but quite beyond the worker in a busy every-day world." No, on the contrary, it is just what will keep the heart young and singing in cloud or sunshine, while carrying on with any sort of work, and that work will be so much lighter and more pleasant because of this song. The song arises from the knowledge that your friendship has been the means of bringing a ray of sunshine into somebody's life. The rose cannot bloom

and give out its sweetness unless kissed by the warmth of the sun, neither can the soul of man unfold and develop all its divine possibilities without the warmth of human friendship.

Remember I am writing of the "ideal," and I think it must have been this kind of friendship that was in Emerson's mind when he wrote, "Our friendships hurry to short and poor conclusions because we have made them a texture of wine and dreams, instead of the tough fibre of the human heart. Friendship requires that rare mean betwixt likeness and unlikeness. . . . Let us buy our entrance to this guild (of friendship) by a long probation. Why should we desecrate noble and beautiful souls by intruding on them ? Why insist on rash personal relations ? . . . Leave this touching and clawing. Let him be to me a spirit, a message, a thought, a sincerity, a glance from him I want, but not news, not pottage. I can get politics and chat and neighbourly conveniences from cheaper companions. To my friend I write a letter, and from him I receive a letter. That seems to you a little. It suffices me. It is a spiritual gift worthy of him to give and of me to receive. It profanes nobody. In these warm lines the heart will trust itself as it will not to the tongue, and pour out the prophecy of a godlier existence than all the annals of heroism have yet made good."

An ideal friendship feeds a divine fire which lights and uplifts the life and enriches it in a manner that is surprising to the uninitiated. The love poured forth, the love received, in some indescribable way causes a rapid unfolding of the spiritual nature, and an enormous enlargement in understanding and sympathy with all mankind. In fact, nothing produces a quicker growth on the soul plane than unselfish love, which blesses alike the giver and the receiver.

The "ideal" is writ large on the banner of those who climb the path of spiritual attainment, it leads them ever on and up. The essence of ideal friendship is an unquenchable loyalty, a complete trust which time cannot lessen or destroy. There is nothing possessive in it, no sex, no mundane relations, it seeks neither to bind nor to hold, it demands nothing, it must serve, it can do no other. It is typical indeed of that pure and generous friendship given so freely to man by his brethren in the Beyond, the blessed helpers in the world of spirit. Only the unselfish can know it in all its glory. It is the giving, the pouring out of the healing wine of love from the golden chalice of a God-filled bountiful heart which is the supreme joy.

There shines around the etheric body of the ideal friend a rose-coloured light more beautiful than any yet seen on land or sea or sky. The steady glow of it invigorates and gladdens all those who come within its radiance. To this rare friend we naturally turn in our hours of trial and know that he or she will not, cannot fail us, that through him will come God's message. Divine love will touch us through His love and lift us over the dark abyss.

Who would not strive to fit himself to be such a friend and channel for Divine Love ?

Can the Theosophical Society be Saved?

By WILLIAM LOFTUS HARE, F.T.S.

UNHAPPILY the official journals of the Theosophical Society are loth to permit any criticism or discussion of the present state of the Society, and there is limited means of appealing to the membership on occasions of crisis. For this reason I gladly avail myself of the kind hospitality of the columns of this *Gazette* for the purpose of asking, and endeavouring to answer, the question at the head hereof.

It is the opinion of many members known to me, and of outside observers, that the Theosophical Society is like a ship heading straight for the rocks upon which it must soon crash. This dangerous condition is viewed by some as a favourable and desirable omen, for they have long given up hope that the Society, as now guided, will fulfil its constitutional functions. They have said—and I once shared their view—that it is better that the Society should disintegrate and come to ruin rather than it should continue on its present mischievous course. Consequently, many who heartily dissent from the present conduct of the Society by its "leaders" and officials, are looking as pessimists to an inevitable disaster. I do not deny the prescience of these prophets of evil. They may be right; the days of salutary miracles may have gone by, and the blows of Nemesis may be about to fall. Yet this fatalistic attitude does not commend itself to me. It is not British to confess oneself overawed by threatening destiny, neither is it British to slink like rats from a sinking ship. Better, like Ajax of old, let us defy the lightning—even though we may be consumed by it!

As this short article is intended for the eyes of members of the T. S., I need hardly remind them that the fate of the National Societies, though supposed to be autonomous, is not entirely in the hands of the members. The English section, for instance, to the number of about 5,000, support, finance, legislate for, and govern themselves with a limited democracy. But, do what they may, the members of the English Society have no authority over the doings and sayings of Mrs. Besant and her active and clever entourage.

The Theosophical functions are laid down in the Three Objects: (1) Brotherhood; (2) Study of Religion, Philosophy and Science; (3) Investigation of Nature and Man. For each member of Lodge and National Society these pursuits lay open, and there was much to do. Hardly anything of note or of worth lay outside the scope of these three objects. Yet for the last twenty years the attention of members, Lodges, and National Societies has been drawn away from these legitimate pursuits to a gradually increasing number of dubious causes which have earned the collective name of "Neo-theosophy."

I remind my readers that Mrs. Besant's office is that of President, and as such her functions are defined by the rules. The President has no teaching function, and is not appointed "leader." We are favoured also with a Vice-president, of whom the same may be said. Besides these two chief administrators, we have a General Council, while the National Societies are left to govern themselves.

I mention this matter of officers because during the last twenty years we have been afflicted by roving unofficial "leaders" using the Society's organisation as a field for pro-

pagating doctrines described as Theosophy, and which they put forward under a veiled authority which has received the assent of the greater part of the membership. Mr. Leadbeater has been the chief inventor and purveyor of this Neo-theosophy.

Instead of allowing us to sit at the feet of humanity to study and to aspire together, these "leaders" have treated us as children, as "followers," as pupils of their own. They have sedulously designed a system of doctrines incapable of proof or disproof, which they substitute for the great classical religions, philosophies, and sciences mankind has adumbrated for thousands of years. Their Adam and Eve (according to present claims) were Mr. Leadbeater and Mrs. Besant, living as monkey-creatures on the moon, who down the ages have collected as their helpers a company of persons, the élite of all time—statesmen, religious leaders, prophets, priests, and kings! Not a single civilisation has risen, we are told, without this coterie of Theosophists (fitting betwixt Adyar and Bedford Square) being at the back of it. When the civilisations fall it will be because this everlasting pair have gone into *pralaya*, the realm beyond mundane manifestation!

Similarly all great religions have been knit together by the same presumptuous pair into a heavenly Tibetan system, whence parcels of truth have been handed out from the Himalayas every million years. Even now, as I write on February 14, there is a fresh gift in the shape of a World Religion, printed on a scrap of paper sent to each member of the Society as a sort of valentine! Accompanying it is an eloquent address attributed to the Mahachohan, who in Mme. Blavatsky's days could only grunt a word or two of English, but who has now unmistakable stylistic affinities to Mr. George Arundale, a Theosophical bishop, who himself read it at Kensington Town Hall!

To organise the new religion there is a new Theosophical Church—the Liberal Catholic Church—thrust upon the Society by the "real head of the Esoteric Section," and placed in the hands of a triumvirate of bishops. A World Teacher is also provided and has made his *parousia* at Adyar in the body of the youthful Krishnamarti, who is on his way to Australia and this summer will appear in this country. For twelve years we have seen his "star in the east," and we knew what was going to happen!

The Theosophical Society now stands helpless before this bold campaign. All our General Secretaries but two have betrayed the liberty of Theosophists into the hands of its plotting "leaders." Everywhere Lodges have abased themselves in adoration as if at a word of command. But there are surely some courageous spirits among the five thousand English members who have not and never will bow the knee to this new Baal! If so, it is by them and them alone the Society will be saved.

The Society in England has a constitution and rules which give its members certain powers. It has still something left of reputation, tradition, history, and hope. Members have resigned and Lodges have protested in vain, but still there is time to offer an effective opposition to this insane movement which affronts our national honour and common sense.

W. LOFTUS HARE

Can Spirits Eat and Drink?

BY THE REV. WILLIAM A. REID, M.A., GLASGOW.

I N line with the idea I sought to bring before the readers of the *I.P.G.* in February, 1926, in my article "Out of the Body," one is naturally led to inquire as to the activities of the spirit when out of the body. I had occasion recently to lecture to some brother ministers on "The Resurrection of our Lord in the Light of Modern Psychic Science," and attempted to show that there was no Bible evidence that Jesus ever entered His material body, though I drew attention to the fact that Jesus actually did eat. Here is the passage:—

"And as they thus spake, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. But He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself; handle Me and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they believed not for joy, and wondered, He said unto them, Have ye any meat? And they gave Him a piece of broiled fish, and of an honey comb. And He took it, and did eat before them."—*Luke 24.26f.*

I was at once asked if I had any psychic evidence of a spirit eating? I replied that I had never heard of a case. It appeared, therefore, as though Jesus must have been in His material body at the time. I gave some reasons for the eating, which I shall state anon.

I felt that the Editor of the *I. P. G.* would be very likely to enlighten me; and I was not disappointed. Let me incorporate in full his most interesting reply:—

"I find in Mr. Campbell Holms' 'Facts of Psychic Science and Philosophy' two instances recorded of spirits eating and drinking. The first (see page 436) is quoted from *The Spiritualist* of December 14, 1877, which describes a seance of the medium, Dr. Monck, as attested by five sitters, including 'Thomas Colley, late curate, of Portsmouth,' who was afterwards Archdeacon Colley, and Mrs. Colley. The seance was held in full gas-light and the spirit control named 'Samuel' materialised. He walked round the circle with Dr. Monck and at request lifted three of the company completely out of their chairs. He then sat down and permitted those present to handle and leisurely inspect his hands, arms, and feet, and to scrutinise his features, while he moved his eyes and eyelids at request. Dr. Monck was meanwhile standing apart. 'And now an experiment very unique in its outcome was suggested, namely, that the form should drink a glass of water, and though Samuel on behalf of Dr. Monck objected to the experiment, as not a nice one in its expected conclusion, yet Mr. Colley for good reasons persisted, and the result was that, as the figure drank the water visibly and audibly before us, the water so consumed was in quantity corresponding to what the materialised spirit swallowed, instantly ejected from the medium's mouth, demonstrating by another proof, added to former proofs, that there is at times, if not always, great community of taste and feeling between the psychic forms and the mediums from whom they take birth.'

"The other case (see page 438) occurred at Melbourne during the control of Mr. George Spriggs, a powerful medium and a man of high character, well-known in Cardiff and London. At a sitting in candle-light, 'the spirit Zion and another drank a glass of water and ate biscuits.' Mr. Campbell Holms says 'this does not appear to have reacted on the medium in the manner mentioned above.' More detailed information of this case may be found in the *Harbinger of Light* of that time as the Editor, Mr. W. T. Terry, was one of the sitters."

Before I had got Mr. Lewis' reply, I had also written to the Rev. G. Vale Owen, who with his wonted courtesy informed me that the evidence for "a materialised spirit" eating was plentiful. He drew my attention to a case quoted on page 39 in "Jesus of Nazareth," by Dr. Abraham Wallace. The original report appeared in *The Medium and Daybreak* of June 15, 1877, and after describing in detail a wonderful seance concludes:—

"After having thus (like one of old) talked with us, eaten and drunk with us, shown the hands and the feet, and left her blessing upon our circle, she [the materialised spirit] was parted from us, re-entered the cabinet and 'vanished out of our sight.'"

This was vouched for by ten witnesses. It certainly would be most interesting to obtain other evidence of a similar nature; and I understand now that it can be had.

I am very naturally pleased to learn that this Bible instance of a spirit eating has behind it weighty evidence. It is a well-known fact that this eating by the Risen Lord has been a stumbling block to the commentators; but in the light of psychic science it really is no difficulty at all. Examine the circumstances in all the instances. It seems certain that the eating was not to satisfy hunger. There was again the utmost cordiality between the spirits and those earth people to whom they had appeared. The eating, therefore, was a manifestation of love and friendliness, an added proof of identity and of reality, a demonstration of the perfectly natural state in which a discarnate spirit finds itself. It is as if the spirit were saying, "I am still I, the same, I speak, I hear, I feel, I have the sense of taste."

We have ample evidence that a "materialised spirit," i.e., a spirit made visible by an ectoplasmic covering, has a pulse, disengages carbonic acid gas, etc. It is quite to be expected, therefore, that it could eat and drink.

In one of the instances the water drank "was instantly ejected from the medium's mouth." I do not know if it is intended to suggest that the food might be either ejected from the materialised form or from the medium's mouth, or be consumed through the stomach of the medium. Again I must admit my ignorance. It appears to be a fact that materialised forms do both eat and drink on occasion; but, beyond the instance given, I know of no evidence as to what ultimately happened to the food and drink.

It is, of course, necessary to caution oneself that even if such eating and drinking by materialised spirits were shown to be fact, we are not entitled to conclude that spirits require to eat or habitually do eat. *The chief reason for "materialised" spirits eating seems to be as part of proof for identity and of their continued natural personality.*

I should like to add, in conclusion, that I can find only one *clear* instance in the Old Testament of a materialised spirit, which is an angel made visible for the moment, actually eating. I refer to the occasion when two angels visited Lot at Sodom to warn him, and get him and his family out of the doomed city. We read this:—

"And he [Lot] pressed upon them [the angel visitors] greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."—*Genesis, 19.3.*

In chapter 18 Abraham entertains "three men," and they did eat with him; but there is no satisfactory evidence that they were angels. It is said that "the Lord" appeared to him at his tent door—and one of the most striking dialogues in religious literature is reported as taking place between "the Lord" and Abraham—but the one called "Lord" may have been a fourth person, and he is not said to have eaten with Abraham.

Gideon and Manoah were visited by angels, and both of these offered the angels food. In both instances the food was placed on a rock and set fire to by the angels. In Gideon's case the angel vanished out of his sight; in Manoah's the angel ascended "in the flame of the altar."—*Judges 6, 13.* In these two cases the angels appreciated the offer of hospitality even though they did not actually partake of the food.

SS. Paul's and Peter's Remains: Are they in Britain?—III

By FREDERICK W. THURSTAN, M.A.

THIS series of articles by Mr. Thurstan is the result of special researches made in the records of the British Museum to substantiate the assertion made in Morgan's "St. Paul in Britain" to the effect that Bede had recorded the remains of St. Peter and St. Paul having been sent as a present to King Oswy by Pope Vitalian—an assertion he had quoted and which had been challenged. In our January issue Mr. Thurstan gave us briefly the results of his research, giving a summary of Vitalian's letter to Oswy, and quoting the actual words when the Pope informed the King he had despatched "the relics of the Blessed Apostles, St. Peter and St. Paul." He discussed the meaning of the word "relics" as used by Popes of this period, and promised a full story of circumstances occurring at this moment in Rome, which would show a strong motive for Vitalian's apparently extraordinary proceeding. This story Mr. Thurstan commenced last month, introducing us to the state of affairs prevailing at this date in Rome and in Britain and detailing the episode of the despatch by Oswy's Queen of two young courtiers—Biscop and Wilfrid—to the Vatican on a secret mission, which first set the ball rolling to the subsequent development of the episode. The story will be continued in April and concluded in May, detailing the corroborative evidence to be found in subsequent events and discussing the question of the possibility of finding the whereabouts of the remains by psychic methods at the present day.

(Continued from page 74.)

BUT we must leave England and its affairs awhile to take up the main thread of our brief—the narration of the particular sequence of events in Rome which now began to agitate Pope Vitalian's concern for the treasures in his charge. When Vitalian was elected to the Pontificate in A.D. 657 he inherited the desperate situation into which the Western Church were placed by their furious faction fight against the Eastern Church on a vital question of doctrine as to whether the Father and the Son had only one nature and therefore one will between them, or whether the Son had an independent nature and will of his own. The Eastern Church Councils and their patriarchs at Byzantium maintained the first-named dogma, the Western and its popes the second. The emperors at Byzantium, for reasons of State, supported the Eastern view. Their Saracen opponents seized as a pretext the right to conquer any country that did not worship one God alone. If the Christians acknowledged the Son to have a freewill of his own, they were worshipping two beings as God. The Latin reply was that to rob the Son of independent will destroyed the merit of his self-sacrifice, and of all self-sacrifice and morality.

When Constans II, a man of great civil and military administrative ability, but rough, summary and brutal in his manner, became emperor in 642, he thought to settle these ruinous and perpetual quarrels between his two churches by publishing an edict called the Type, forbidding the dispute to be maintained publicly in any part of his realm. Vitalian's two predecessors had refused to acknowledge this edict. Pope Martin, in consequence, had been summoned to Byzantium confined in a dungeon, brought to trial for heresy, deposed and exiled to the Crimea, where he perished of exposure and neglect. Pope Eugenius (654-657) attempted to temporize by sending an ambiguously worded missive to Constans. But his bishops protested against his weakness, and clamoured he should boldly declare himself their champion like his martyred predecessor, whom they canonised. When this outcry was at its height in 657 Eugenius suddenly died, and Vitalian was elected by the Vatican Council on the express understanding that he would boldly oppose the Emperor.

Vitalian was a man of extraordinary independence and resolution, tempered by caution and diplomacy. With consummate tact he managed to calm his factious followers and his tyrannical emperor by enlisting their attention to the necessity for union, and for precaution against their common foe the Saracens, who having already despoiled the Roman Empire of the provinces of Syria, the Holy Land, Egypt and Tripolis, were at this date openly organising an expedition to attack Italy and Sicily from Africa.

Constans, worn with the troubles of his long administration, and haunted with the terrors of an evil conscience—he had connived at the murder of his brother—took this alarm of Italy as an excuse to relieve himself of the cares of central government. In the spring of 662 he placed his son Constantine—afterward surnamed Pogonatus, a young man who inherited his father's military and administrative talents—in charge of affairs at the Eastern capital, and announced to Vitalian that he

was coming over to Italy with an expeditionary army in order to arrange for the military protection of the country and the safety of its ancient treasures. His real intention, as his subsequent conduct showed, was to destroy the Roman separate see, transfer its treasures and offices to Byzantium, and so have done with the rancours of the double regime which weakened his rule as much as a civil war.

Vitalian, being an extremely shrewd politician, must have seen through this ruse of the avaricious and despotic rōu. Early in the spring Constans sent his generals across the Adriatic with instructions to land at Tarentum, to make that their base and advance on to Rome. But he did not take the Lombards into his calculations. They had no intention to allow tamely the re-establishment of a military power in S. Italy. They raised a force, attacked the advance of the generals, and drove them back on their base.

Constans then announced an alteration of his plan of campaign. He ordered his generals to transfer their base to Syracuse in Sicily, and landing himself with a detachment of troops as a bodyguard at Naples he informed the Pope he was coming as a pilgrim to Rome to confer with him regarding the safety of his old capital.

In the Vatican's own annals, known as the Pontiff's Book, we have a detailed account of this visit. We can see from the elaborate precautions taken to surround the tombs of the Apostles with a full retinue of his followers and processions that the Pope was in dread already of spoliation, and that such was the real game of Constans we can see from the fact that although for the moment he did not dare lay hands on the Vatican, he sent on the last day his soldiers to despoil the other rich churches in Rome, on the pretext of sending their valuables away to Byzantium for security. He then retired to Syracuse to prepare for the expected Saracen attack next spring. Luckily for him the hot dispute that rose next year among the Saracen chiefs over the caliphate succession gave him a respite; the attack was postponed for a few years.

Then Constans openly showed his hand. All this and the following years he dispatched generals with troops to city after city in Sicily, Sardinia and S. Italy to despoil the churches of their valuables and ship them to Byzantium. By the autumn of 666 A.D. there was only the Vatican left to despoil, and Constans announced that as the Saracen attack was being reorganised he was coming next spring with a part of his forces to protect Rome.

This announcement caused the Lombard King to muster his forces and threaten a counter advance on Rome. Between these two threats of spoliation some desperate steps for saving the possession of the relics of the Apostles had to be rapidly devised. Vitalian was too wise to hold any public consultations on the matter. Whatever was done had to be done in secrecy. He had but one trusty counsellor, on whose absolute discretion he could rely. It was the old Neapolitan abbot Hadrian, now a man of 65 years, with long experience in Vatican affairs. In secret they met in consultation. The natural first precaution in such a case must have been devised and carried out. The bodily remains of the two Apostles in their cerement-wrappings were probably taken out at dead of night from their sepulchres and removed to some secret vault in a crypt below, and those of some less worthy saints substituted in their place. But even this place of security would now be threatened if the city were sacked. The remains must be removed secretly to some distant asylum. But where in Italy or France or Spain could Rome find a custodian who would be honourable enough to return the treasures when their own city had later the chance of retaining them?

It was when they were in this very dilemma that chance—or shall we not say providence?—brought them a visitor who solved the problem for them. It was Biscop, now turned monk and reformer. Nominally he came with letters of commendation from his archbishop to ask the Pope to give him an introduction to the famous headquarters of the Benedictine Order, the Monastery of Lérins, on a rocky islet off Antibes on the south coast of France—the same abode where in after days St. Patrick received his education and was started on his mission to convert Ireland to Rome. Biscop wished to enter as a monk there in order personally to study its discipline and organisation, and introduce the same into the monasteries under his supervision.

Really he was bringing from Queen Eanfleda a confidential message to the effect that recent events in Northumbria were converting King Oswy towards her

views. For since the return of her last mission—that of Biscop and Wilfrid—her son Alchfrid had succeeded in turning the Lindisfarne missionaries out of his province, and by skilful wirepulling at the Synod of Whitby he had roused the wrath of the Celtic Bishop Colman over the Easter question to such an extent that Colman made the very impolitic move of withdrawing himself and his followers back to Iona. They thought thereby to force Oswy's support, but actually left the field clear for a new Latin campaign and mission. Oswy was so enraged at his son's action that he summoned him to his court for trial and deposition. Alchfrid fled for refuge to Cumberland where he perished; it is thought, of the plague then ravaging the country. Oswy had thereupon made his second son, Ecgfrith, his heir and Prince of Deira. But his rival Wulfhere, King of Mercia, supported the cause of the dead prince and the Latin Church, and making this a pretext marched against East Anglia and forced it to leave Oswy's confederation and join Mercia.

Wulfhere was now proclaiming in 666 his overlordship, and by A.D. 66 the overlordship of Northumbria was being challenged by Mercia. Wulfhere was even threatening to attack Northumbria. The queen suggested to Vitalian that she could easily bring her lord to proclaim his adherence now to the Latin views if the Pope in return were to offer support of his overlordship, and ordain a selected new missionary to conduct a mission in her country that would supply the vacancy caused by the Celtic Church desertion of Oswy. It was indeed a glorious chance for the Latin Church supremacy not to be missed.

Biscop must then have reminded the Pope of the queen's scheme he had laid before Eugenius, and suggested the sending over the Apostle Paul's remains along with the mission to bless its efforts and remove Oswy's grievance over the Roman refusal to Britain's claim. Vitalian must have felt this suggestion to be an opportune answer to his perplexities and prayers. We find Biscop returning at once to Oswy, and Oswy soon after consulting his ally of Kent about choosing a special missionary to be ordained by the Pope. A priest called Wighard was chosen, and this selection was sent with a retinue provided by Oswy to carry a letter and presents from the king and to be ordained for special mission work in England.

Following this we find the Pope's letter in reply, written confidentially and privately to Oswy, which we summarised last January as given by Bede. Reading between the lines we gather from it that Vitalian had pondered deeply over the question how to justify himself from the charge of sacrilegiously disturbing the Apostles' rest, and he must have prayed for guidance in their oratory. He had searched the Scriptures and found his justification in the texts he quotes from Isaiah to prove that the Isles of the West were marked for special favour as to the spread of the gospel there, and felt that the two Apostles themselves were urging him. He must have therefore let Wighard into the secret and made all the necessary preparations for the 'relics' to be sent in his care, when Wighard (as the Pope informs Oswy) suddenly fell sick and died—probably of malarious fever or endemic plague.

This to a weak character would have seemed a blow of ill omen marking heaven's disapproval, but Vitalian must have seen a double blessing in the occurrence. The precious charge would better pass the scrutiny of his rivals at Lyons and Paris if entrusted to simple servants than if escorted by a ceremonious official and, besides, he could now have an excuse for sending in place of Oswy's representative one of his own choosing, to act in the papal interests and watch Oswy's honourable discharge of the conditions that must have been made. The conditions are not mentioned specifically in the letter, but we find Vitalian summoning Biscop from Lérins, where by this time he had formally been admitted into the Benedictine Order, and taken the name of Brother Benedict—and so from this time he is known in history as Benedict Biscop. He was sent to follow the returning servitors unofficially, as an independent travelling monk, in order to watch them in case of mishaps and to carry back to Oswy and his queen the conditions on which the Pope's favour had consented to Eanfleda's suggestion.

These conditions can be clearly traced from certain mysterious proceedings recorded in Bede that immediately followed the arrival of the servitors and Biscop. The remains thus secretly entrusted to Oswy were to be acknowledged as a temporary loan, for the purpose of blessing the work of the mission; secondly, the transaction was to be kept a close secret between Oswy, Eanfleda and Biscop, on the one part, and on the other Vitalian, Hadrian and the new missionary they were about to select, ordain, and send over in place of Wighard; lastly, the blessed relics must be housed in some specially constructed sanctuary, where they could rest in dignity, secrecy and security.

The story of the subsequent fate and disposal of these "relics of the Apostles," and those of the two accompany-

ing saints who can be identified, viz., St. Pancras and St. Lawrence, we must leave for next month and also how it came about that the secret was lost and those remains of the Apostles have never been returned. Let it suffice to say here that we shall find immediately after the receipt of Vitalian's consignments Queen Eanfleda retiring and secluding herself in the royal mausoleum precincts at Whitby, where she had a private nunnery; then Benedict Biscop was granted a special domain not far off on which he built a monastery and chapel dedicated to St. Peter and St. Paul jointly, making his own plans, showing them to no one, employing only special strong materials, and only foreign labourers imported from France, himself superintending daily the work, building a special oratory for himself as Abbot with a crypt and vaults beneath its floor. What does all this mean—this secrecy?

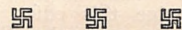
But more still. We shall find Biscop receiving from his king a special charter of immunity from inspection or interference, civil or ecclesiastical, for his monastery. We shall find Wilfrid, obviously on account of his French connection, never admitted to the royal secret, although he was then the chief ecclesiastic; but, from his position, suspecting and guessing and constantly trying to get proofs for himself and, when refused access to Biscop's abbey, going to Vitalian's successor (for Vitalian died early in 672), getting a special bull which authorised him to inspect monasteries, but baffled by Biscop's strategy, quarrelling with King Ecgfrith, Oswy's successor (for Oswy died in February, 670) and finally banished from Northumbria.

We shall see also how Wighard's substitute, Theodore, must have been selected as custodian rather than missionary. For he was a native of Tarsus, Paul's own city, and a devotee wearing the tonsure of that Apostle, and so had unique qualifications. And finally on the death of Vitalian we shall find even Abbot Hadrian, the last repository of the secret left in Rome, coming himself to reside permanently in England. So that henceforward Roman officialdom, ignoring Wilfrid's unproved suspicion as idle gossip, has gone on century after century unaware that the remains they now cherish are but some substituted remains and the real ones rest in England.

Why those left with the secret in England kept silence we can but guess at. All three—Biscop, Theodore, Hadrian—prayed daily in their oratories. Were they not inspired, if not specifically directed, by the Apostles themselves, and was not the fruit of their 'conspiracy to silence' the final blessing of the cause those two Apostles had at heart?

At any rate, we shall see proofs that the two Apostles were in spirit going about in *company*, and helping these three workers behind the scenes. For Bede gives a long story of how the two appeared together in a vision to a young acolyte, and directed how the panic of the plague should be stayed in a Sussex monastery. I shall show, moreover, good reasons for taking the lad's vision as actual and not fanciful. The story is an interesting case for students of psychic phenomena.

(To be continued.)



THE THRESHOLD.

Across the sky, now creep the tints of morn,
Dispelling gloom, chasing the mist away,
Full-throated song birds welcome gladsome dawn,
Who steals forth 'cross the threshold of the day.

We stand upon the threshold of vast things,
Uncomprehended, yet they will remain
Hidden, until God's inspiration brings
Swift knowledge of them to a master brain.

It is the threshold of another day;
Half veiled in shadows of the passing night
Great gems of wisdom, dear to man, still lay;
One day they too shall all be brought to light.

Life is the threshold of another land,
Far nobler, fuller; and with bated breath
We wait here, knowing that the golden strand
Lies somewhere near, beyond the Gates of Death.

JESSIE FREEMAN.

Spiritualism's Most Vital Need To-day.

By H. T. PEMBERTON.

WRITING as an old member of the London Spiritualist Alliance, it was interesting to read your report of the influential gathering addressed by Sir Arthur Conan Doyle at the opening of its new premises. It seems already a long retrospect to the days of the modest rooms at "110," as it was familiarly known to many stalwarts who have since passed on.

It also gave one "furiously to think" to see the name of one of the most notorious of medium-persecutors as head of a research department of the L.S.A. Can the leopard change its spots, and are memories so short that the activities of Mr. Harry Price in the attack on the integrity of the Crewe Circle are already forgotten? Was he not the mainspring in the manufacture of cooked "evidence" accusing these gifted mediums of trickery and baseness? According to him they had been wickedly battenning on the tenderest of human feelings, trading on the grief and loneliness of those temporarily separated from their loved ones—and this in spite of thousands of evidential cases to their everlasting credit!

Since that period Mr. Price has added another scalp to his belt, by an attack on the highly-gifted sensitive Mrs. Deane. Whatever he may say as to his motives, his actions in regard to these sufficiently sorely-tried sensitives speak louder than any words. They are abhorrent to every fair-minded justice-loving Spiritualist.

What our Movement is in want of is not a Lord High Persecutor or Prosecutor—our enemies see to it that we are well-attended to in that respect—no, what we want, and want badly, is a real Champion and Leader, who will uphold and defend the rights—supposed to be the heritage of all free-born honest citizens in every civilised country—to adopt and practise the religion or philosophy they believe to be true. A Communist may freely and publicly preach in our midst sedition, robbery, bloodshed, and suppression by violence of all religions, but mediums with powers bestowed by the Great Architect of the universe to heal the spiritual and physical wounds of humanity are still being branded as outcasts and criminals. They have to live the lives of hunted outlaws, harried by the paid spies of a government to whom they pay crushing taxes for upholding the very privileges of freedom and protection they are not permitted to enjoy.

How is it that our forces of law and order, with all their elaborate and costly machinery, prefer to expend their energies in attacking inoffensive mediums rather than in trying to eliminate from our midst those anti-social vipers, with their virulent propaganda of class hatred and anarchy? Russia, with its wholesale murder and misery, is before our eyes. Is it absolutely certain that something similar may not happen here?

It is to demand with a united voice the removal of this foul injustice to Spiritualists and their mediums that is our most vital need to-day. It must be done forcibly, persistently, and loudly. Politicians take no notice of any grievance that is not literally pushed down their throats! In fact, of late, it would seem that they only yield to threats, be any agitation either just or otherwise.

Let us then first look for a powerful resonant Champion, and be unitedly prepared to abide by his leadership and obey his orders! Let him send out a clarion call to every citizen of the empire, no matter what his religion or politics may be, for assistance in wiping this dark stain of gross injustice from the Statute Book of British Law!

It may be the turn of Spiritualists under similar circumstances to help others, for bigotry, superstition, and theological tyranny are still very much alive, and only await their opportunity to attack freedom of thought and action in other directions; so that it behoves every lover of truth and justice to lend us a helping hand.

When we have secured our Leader for this special work of religious and civil emancipation—and we have not far to seek for him—we must set about providing the sinews of war. Why not raise one great central fund that every Spiritualist worthy of the name would consider it a solemn obligation and duty to support? Forty thousand Spiritualists and friends promptly signed the abortive Parliamentary Petition calling for reform. If even that number only fully realised what they owed to our sensitives, and subscribed an average of, say, five shillings each, a fighting fund of ten thousand pounds would materialise! Let the minimum subscription be one shilling, and the maximum only limited by the financial capacity of those who can afford more, and this

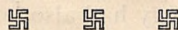
fund could soon be raised and placed in proper hands to use it with invincible effect.

Let us pause for a moment and try to understand that all our glorious Spiritualistic knowledge we owe, under the divine will, to our mediums past and present. Without them there would to-day be no such thing as modern Spiritualism. They have shown us a great light, and have helped us to certainty in place of gloomy doubt, and in many cases they have had to suffer an ostracised and persecuted existence. Let us be up and doing, and raise such a monument to the martyrs of our movement who have passed on as they will rejoice to know of—a charter of liberty enabling their successors to pursue their true and noble religion in peace for all future time.

A call such as this—to be successful—must be broadcast by every Spiritualist journal, and taken up in every church, meeting-place, and circle, public or private. No Spiritualist with a spark of gratitude and right feeling could disregard such an appeal, and the name of every Spiritualist—man, woman, or child—might be secured for this great Roll of Honour.

I have had the privilege on several occasions to suggest in this *Gazette* the formation of a great Central College of Light, for the education, development, and protection of sensitives and lecturers, so that they should be freed from all sordid worry and obstacles. In such sympathetic and harmonious surroundings as then indicated they could reach more glorious results, and with the help and instruction of those on the "other side" we should attain to greater knowledge under conditions as nearly ideal as possible. Thus far, in spite of unsuitable environment and persecution, financial difficulties, bad health, and other troubles our sensitives have done wonders; to what heights might they not attain if something in the nature outlined could be brought into being?

Meantime, let us defend in real earnest our sensitives, who are the very heart of our evidential religion and philosophy! We have been permitted in our day to discover the true Philosopher's Stone; let us watch that it be not tarnished, or too lightly valued, but so shine that its healing rays may penetrate to every corner of this still dark world!



A SPIRITED PROTEST.

IN police courts and coroners' courts disparaging references to Spiritualism and Spiritualists appear to be especially welcomed by the Bench, and however irrelevant or unjust they may be, the public press takes care to magnify their importance by printing them under stigmatic headings. It is a form of religious persecution not meted out to other faiths and their adherents. Therefore it was with pleasure we read the following protest from the Rev. G. Vale Owen in the *Daily Express* :—

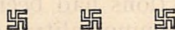
At an inquest held at Barnstaple a few days ago on the body of Mrs. Harvey, an elderly woman, it was stated that a Spiritualist had made "assertions" which were "falsehoods." Will you permit me to make three observations on this incident?

Since Mrs. Harvey had been missing since September last, it is probable that other people had also made assertions about her which were found to be untrue. If so, they were not reported in the account which I read.

The coroner is reported to have said: "The Spiritualist had better confine himself to the spirits which he can obtain from a bottle with a label on it, for it would be safer." This joke was made in court, in the presence, as I suppose, of the deceased woman's relatives and friends. I do not think they would enjoy it.

The man who made the assertions is described as a "Spiritualist." If he is a registered member of a Spiritualist church or society I hope his fellow-members will know how to deal with him. There are many who claim the honourable name "Spiritualist" who have no right to do so.

It is such incidents as this which bring discredit on a beneficent cause which is dear and, indeed, sacred, to the hearts of many.



MUST WE HALT?—A correspondent writes:—"There is no earthly chance of the Vagrancy Act being repealed, you may take that from me. The Spiritualist Movement wants cleaning up, and if we don't do it, we cannot blame the police!"—*Despair never yet won a battle!*

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The Voice of Authority on Immortality.

THE VERY REV. PROFESSOR W. P. PATERSON devoted his concluding Gifford Lecture at Glasgow University on January 25 to "Immortality," and expressed what may be described as the loose view of that great topic still taken by Scottish Philosophy and Theology. The learned Professor began by affirming that the belief in immortality had existed from the ages of barbarism to the ages of civilisation.

"The doctrine was of the very substance of the lower religions, and in Christianity it was re-affirmed in the most spiritual form, and was enriched by additional promises and guarantees. At the same time there had always been a minority which thought that man perished like the brutes, and *that minority was probably now larger than in any former period.*" [Our italics.]

The chief negative argument had been based, he said, on the interdependence of mind and body, and inferred that the dissolution of the bodily frame involved the extinction of the soul, but philosophers from Plato to William James had countered this view by claiming that the brain was to the soul what his instrument was to a musician, and the musician did not die when his instrument became unplayable.

Modern psychology had also been unfavourable to the belief and had "seemed to have got rid of the idea of a soul," with nothing "to survive when the stream of experiences ceased to flow."

The Professor claimed, however, that there was "an ineradicable conviction that there is a unitary self, which is related to the stream of experiences as a noun is related to its adjectives and verbs, and for this self continuity of existence would continue to be claimed."

The difference between a "unitary self" and a soul, and "self-continuity of existence" and immortality seems verbal rather than antithetical, and it is difficult to see how anyone can believe in the one set of terms without thereby accepting the other.

"It had also become more difficult to believe in human immortality," said the Professor, "in view of the vast numbers and the antiquity of the human race, and especially of the quality of savage and prehistoric man."

This materialistic difficulty would not have dismayed even the mediaeval philosopher who is said to have argued that thousands of spirits might be balanced on the end of a needle! He at least recognised that space limitations do not count in measuring room for souls—a multitude of the heavenly host may indeed be present in the garret of a saint—but the Professor trusts to God's omnipotence and goodness to overcome this intellectual difficulty!

"To think that they could not all be preserved, or were not worth preserving, was to impute to the Father of Spirits the limitations and the prejudices of our own narrow outlook."

Summing up, the Gifford lecturer said he thought the objections had been outweighed by the arguments for immortality—pneumatological, teleological, moral, and theological. Then he turned to the Spiritualistic claims:—

"In recent times much had been heard of an additional argument, which was extolled as the scientific proof,

and which was to the effect that the survival of death is established by the fact that communications are being received from spirits who have passed within the veil."

This he dismissed with scant courtesy:—

"The Christian saint had no use for this evidence, and rather felt like a man who had a lighted tallow candle pressed on him when he was taking a walk in the light of the noonday sun."

This "tallow candle" had, however, he admitted, "been a comfort to some Christians, and had delivered some very modern persons from the fetters of Materialism and Agnosticism"—no slight achievement! The vital question, he claimed, was not Spiritualism's utility, but its make-up—the quality of its wick and tallow—"the nature and significance of the phenomena." Many of these could be "disposed of" by the explanations of fraud, "the subconscious," and telepathy, but "it was possible that there was a residuum of fact which had its explanation on the lines of the story of Saul and of the witch of Endor!" A most condescending concession, which he immediately followed up by a "call for drastic action!"—

"Either it was the duty of the public authorities to prosecute the mediums and their confederates for falsehood, fraud, and wilful imposition or, if the case was not clear enough for this, it was the duty, say of the British Association, to organise a commission representative of all intellectual and spiritual interests which would expose the fraudulent practices which were mixed up with it, report upon the abnormal facts, and formulate the issues which emerged for further psychological and metaphysical discussion."

"Prosecute" if you can, but "expose" if you cannot, appears to be the formula of this charitable modern Pharisee for dealing with what he calls the "irresponsible traffic with departed spirits," about which his knowledge appears to be neither intimate, accurate, nor profound.

The Rev. W. A. REID, M.A., commenting on the lecture in the *Glasgow Herald*, said the Professor had not laid much stress on the scientific argument, as based on the manifestations of spirits who have survived, and adds:—"People (in Bible times) became Christian saints because they had objective evidence of the Risen Lord. It is quite certain that Paul would not have become a Christian if he had not seen the Master on the way to Damascus; nor would the Apostles have continued as disciples and propagandists if they had not seen Him in the upper room and elsewhere."

Mr. J. A. STEVENSON, Toulseat, Castle Kennedy, in a reply said:—"Mr. Reid invokes the aid of the Apostles' visions of Christ; but how can he know that the visions were not emanations from the souls of men suddenly lit up by the dawn of spiritual glory?"—Emanations! Then according to this guesser Jesus rose not from the dead—and consequently his faith is vain. He says it is "most serious" that "Mr. Reid, a minister of the Church of Scotland, is lending his weight to support a pseudo-religious attitude of mind which shivers to atoms the character-forming features of this world of spiritual apprenticeship!" A very broad hint for persecution!

Mr. J. W. PATERSON, another sapient writer, says:—"It is not the spirits of dead human beings that mediums deal with, but with the fallen angels, who are in 'chains of darkness,' and most dangerous beings!"

Mr. REID calmly reminded these critics that "it is just possible that even I too may be on the side of the angels!" Like his great namesake, Thomas Reid, the Father of the Scottish School of Commonsense Philosophy, let us hope he may be able to induce his theological and philosophical brethren in the North to apply themselves as men to the irrefragable psychic facts in nature, and thus perhaps free themselves from the quagmire of bitter prejudice and stagnant theory, in which they seem content to boggle—while posing confidently as authorities! J. L.

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It is the heart and conscience, and not the understanding, that has properly the perception of God.—*Pascal.*

They never fail who die

In a great cause; the block may soak their gore;

Their heads may sodden in the sun; their limbs

Be stuck to city gates and castle walls—

But still their spirit walks abroad.—*Lord Byron.*

It is Time for Nations and Persons to Awake !

By THE GRAND DUKE ALEXANDER OF RUSSIA.

ALREADY for seven years I have been living in exile. I dare not return to my own country, or rather I dare it, but to return there to be certainly killed would be suicide, and knowing that I have not the right to leave my body of my own will, I continue to live in my new and temporary home, which is France, a country sweet and beautiful. All my sympathies are with the French, who are dear to me because they work, are peace-loving, and seek light; however, when threatened by danger they stand up against their enemy, oblivious of all but their country, which is sacred to them.

One must realise that the welfare and peaceful life of peoples do not fall in with the aims and designs of a certain secret organisation, which serves the forces of evil by endeavouring to stem all progress, to brutalise the masses, and to transform man into a wild beast, while throwing aside all moral principle and exciting man's purely animal instincts. The leaders have brought pure Bolshevism into all countries, having formed Communist parties which are in reality not parties but international criminal organisations working for the destruction of civilised peoples. Such movements should not be tolerated by any nation, for no one ought to allow a criminal gang to organise itself in the very heart of their country, deceiving the masses with fallacious promises which are in reality dreams of murder, robbery, and the ruin of all—rich and poor alike. Russia has shown and is still showing to what dread ends this organisation is working.

I love my sister-souls of all countries, and my soul is desirous of conveying to them a few ideas which may perhaps help them. These thoughts should be considered as counsel coming from a friendly soul for, though a Russian, I never forget that all souls form one family, being of the same origin, and that only here on earth do they belong to different nationalities. Without taking an active part in the material life of any people nothing escapes me, for I observe all events from the soul's point of view. I see and feel as if from above, just as an aviator flying over a town sees at once the whole picture of its life.

The great misfortune of our days is that for the most part man does not know himself, and that he does not wish to know himself. The result is that he goes like a blind man through life, using his body only, the least important part of his being. One might say that he thus loses sixty per cent of his inherent capacities, forces, and possibilities.

It seems inconceivable and strange that man should thus neglect knowing himself, when of all questions this is the one that should interest him above all. The reason lies in the fact that the clergy of all times have assumed the privilege of enlightening him on his soul and the principle of life, but their conceptions, springing often from legends and purely materialistic preoccupations, are either false or so veiled that one fails to grasp them.

One must understand one's self, and this is easier than it seems; but just as one cannot learn to read or write without first knowing the alphabet, one cannot learn to know one's self without knowing about his origin and constitution. One must realise and never forget that an individual is a triune being, consisting of spirit, soul, and body. The human spirit emanates from the Supreme Spirit, which spiritualises and impregnates everything in the universe. It is this spirit which gives life to all things in the world, and the human spirit should be in conscious and permanent contact with it. This means that it ought to submit entirely to the Supreme Will, which manifests itself in the laws of the universe. These laws act invariably and inexorably, for they issue from the Supreme Power which governs the universe, whereas all other laws are of man's invention and if these are not in accordance with the universal laws, it is clear that, being contrary, they cannot bring happiness to mankind. They act against the universal harmony and, just as a false note destroys the musical harmony, so do they interrupt the universal harmony, which is equivalent to doing harm to life and engendering evil.

Every individual who comes to understand his sublime constitution realises that his body must live, think and act in submission to his soul, that the soul in its turn must live in submission to his spirit, and that the spirit must live in submission to the Supreme Spirit, from which it emanates, and whom we call God our Father, precisely because He is the source of our living spirit. If we act and think in the order just mentioned, human life proceeds in the way of truth, for the elements which compose individuals submit to this strict order, ever

ascending to the Supreme Spirit, never losing contact with Him, so that He can always guide man's soul, and consequently his body, on the way of harmonious development, which is the way of love. In this order lies the principle of life.

Every individual should know the principal laws of the universe, so that he may begin to understand the meaning and the aim of his existence on earth and of his future existence.

(a) *The unity of spirit and matter* is the foundation law, which is the cause of our contact with the Supreme Spirit. That is to say that He dwells in us and we rest in Him. It is therefore evident that one who does not accept this sublime truth separates himself from the Supreme Spirit, and through not admitting the life-giving rays into his spirit and soul falls an easy prey to evil. Thus he becomes the enemy of his own spirit, both during his present life and in his future existence.

(b) *The second universal law is the law of cause and effect*, and it governs the life of all living beings. In its application to human life it appears as the consequence of the free-will which man possesses. This free-will enables him to think and act as he chooses; yet everyone should remember that nothing is wasted in the universal system, and everything leaves its trace.

At the same time thoughts and acts contrary to the third law of the universe, (c) *Love to one's neighbour and to everything living*, interrupt the universal harmony in its relation to the earth, because they operate against the will of the Supreme Spirit. This broken harmony must, sooner or later, be re-established by those who break it; otherwise each transgressor stands henceforth under obligation to the universal harmony, by him disturbed or broken, and he will not escape from this obligation or debt. These debts are a hindrance and delay in the normal evolution of the soul and spirit. This means that those who think and act in discord with the law of love act against the happiness of themselves and their fellow men, and no one can help them unless they themselves step into the path of truth, after having paid the contracted debts.

The personal life of an individual, his family life, as well as his social life, must correspond to the universal laws. In this way only will every separate man and the whole of humanity attain to the happiness and prosperity desired by all. These laws are unveiled to us by Christ, whom we call our Saviour, because He gives in His teaching the precepts of human life. These enable us, if we submit to them and fulfil them, to put our lives into accordance with the universal laws, and thereby save our souls. That gives our soul the possibility to live on this earth, as well as in those worlds to which it will ascend after having left its terrestrial home. If we ignore these laws, or do not submit to them, we deprive our soul of its right to live. Therefore those who do not believe in the Supreme Spirit, and deny the existence of the human soul and its immortality, act against their own highest life, and when they go so far as to spread these anti-vital notions among the young and among people credulous and uneducated, they corrupt them and kill their souls.

That is what the Bolsheviks are doing now in all countries, especially in France, where they are called Communists. One must always bear in mind that every thought and act which does not correspond to the laws of love entails evil.

Imagine some organisation formed to propagate hostile ideas against the sun, which would teach that solar warmth, light, and rays are harmful to human beings. Those who accepted this teaching would take measures to be as little as possible exposed to the sun. They would hide underground and build their houses so as to prevent the rays of the sun penetrating into them. What would the result be? The development of their physical organisms would not proceed normally; each new generation would grow weaker than the preceding one; and finally that part of humanity would disappear for want of vitality conveyed by the sun.

(To be concluded in next issue.)



THE crowning comfort of age is its reliance on the strength, the ardour, the enterprise, the daring, and the endurance of youth. The old man may not have attained his ideal, but he can pass on with resignation, whether or no his eyes are dimmed or his natural force abated. He can pass on, knowing that humanity will still strive for its goal with constantly augmenting eagerness and faith. Life's loftiest pinnacle is the Nebo whence he can, like Moses, survey the Land of Promise, which others are to enter and possess.—James Abbott, Ed., *National Spiritualist, U.S.A.*

Spirit Messages from the Druid Bard, Casedyn.

WRITTEN DOWN BY WILL CARLOS.

CASEDYN WITH THE SPIRITS IN HADES—II.

READERS will remember that in the February issue (page 74) Casedyn had been describing the "Valley of Peace" to his audience, and had told them that they were abiding in a place as frail as gossamer, which would one day totter and fall. It was the abode of people who hoped to reach their goal by sheer intellectuality or abstract thought. They seemed to have no idea that love and service were the true modes of attaining spirituality. Mention was made of the consternation which occurred among them when a tremor shook the structure. The narrative proceeds, and the episode terminates with this instalment:—

(Continued from page 74.)

"The systems of philosophy are helpful to widen the minds," I averred, "but faith is exalted above them, and service giveth understanding":—

"As faith without effort is barren,
So thought without action is dead;
But put into practice thy precepts,
And heavenward thy instincts will lead."

"How would'st thou construe faith?" he queried.

"To me," I answered, "it means confidence in the Divine Integrity. As long as the Divine exists we are participators therein. Since the Divine is Goodness, we shall share in the good, even if externally we show no token thereof. There will come a period when we shall more accurately reflect that goodness."

"How dost thou construe truth?" asked the languid man.

"Truth is the comprehension of all values; it is the ideal from whence all realities spring; it is the antetype of all form and all force, the epitome of love," I replied.

"I cannot concede that," he demurred, "Nature is the only reality. It doth not manifest love. There is attraction and repulsion, but not love. In fact, there is no love, only desire. Nature is impersonal, having no respect for persons; it is relentless, cruel, vindictive, and heeds not prayers or oblations. It is ruthless—anti-ruth—and therefore to my mind truth means absence of love or sympathy. We have been trained to suppress all emotions, to stifle all sympathy, to harden our hearts, to make ourselves impervious to the weaknesses of human nature, and in proportion as we have succeeded we have the truth."

"If thou hast the truth, what then of the way and the life?" I demanded.

"The way," he answered, "is the path which we traversed to conquer the natural passions—self-denial; the practice of virtue. The life is what we now enjoy, a condition above the fleeting emotions or passions which are the weakness of human nature. We are impervious to all 'feeling' such as sways the common herd."

"Thou art indeed a very Solon," said I, "yet it seemeth to me that thou art dealing only with the carnal side of human nature. Apply thy philosophy to the spiritual side, and what then?"

"There is no spiritual side but the intellect, and it is the intellect which enables us to override the material propensities. Here we have an intellectual Olympus, of which the Olympus of the poets was a mere symbol. Here we have the idea, the eternal verity, whereas the earthly type was a mere fantasy of the poetic mind. In our exaltation we are unassailable."

As this pronouncement was given with the general approval of the company, except the reverent man, who had questioned me about the Valley of Peace, I was forced to accept the verdict, and to strive no further, until I could detect some flaw in the armour of their conceit.

Finally I remarked, "Hast thou tried to carry thy precepts into the vale below, and bring up the people therein to thy level?"

"We are enjoined not to cast our pearls of truth before swine, who could not distinguish them from acorns," was the dignified reply.

"We cannot condescend to mingle with yonder foul creatures, lest we too should fall again to their level," quoth the Warden.

"It is also written," I averred, "that pride goeth before a fall, and if ye maintain your resistance ye may be denuded of all."

Then stood up a woman, so stately, who deemed all such efforts were vain. She remarked that these people have had teachers who strove to lead them into the path, and who met with jeers and derision. She would stand by their city, even if she perished therein; yet as she believed they were now immortal she had no such fears, and would ignore all teaching from without the pale of the fraternities.

"Lady," cried I, "I honour all honest convictions, but bethink thee, hath not truth more aspects than one? Is it not possible that thou and thy company here suffer from some myopia or limitation of vision? Thy vision may need readjustment, a wider focus, to enable it to perceive higher vibrations of the light which never fails. The Eternal One demandeth our service for our fellows ere we can surmount the path. Humility must be donned as a garment, and all prejudice abandoned. If these people lack vision and ye are convinced that ye have the true vision, is it not thy duty to teach and teach until ye win them to the light? If they be merely uncultured let them instruction receive. If they be sordid in habits teach them to be clean. If depraved lift them from the slough. Ignorance breedeth contagion, but prudence and cleanliness heal."

"We cannot risk contagion," cried the lady, "we are enjoined to separate ourselves from the unclean."

"The cleansed of the spirit need not fear," I pleaded, "even the Christ visited the souls in prison." Then I recited the following:—

"Believe me in serving thy fellows, assisting in setting them right,
Ye winneth the right to have entry to realms far above this in height;
Abandon this foolish aloofness, thy niche in the temple of pride,
And do as some kings of the earth did, and labour the humble beside."

At this point the grave, reverent man, whom I will name Clio, arose and spake. "I will go with this man, and put to the test his doctrine of service, and share in his weal or his woe. He hath stirred my soul deeply, and if my experiment proveth the truth of his impassioned plea I will surely return to acquaint ye with the facts. In earth life I made a great effort to lighten the yoke of the slaves; they laughed at my efforts so puny, and revelled in the vices which further enslaved them. Feeling my work was abortive I gave it up in despair, and since then have bent all my mind on self-culture. I underwent the discipline and gained a self-complacency that seemed to me the acme of peace. Now, however, my equanimity has been shattered by this man's muse. I have a sense which smartheth of much good work left undone. If there be virtue in service I'll do it, and by it try to atone for my failure and for living for self-hood alone."

His words did not meet with approval, the company failing to perceive any advantage in his proposition, and hence he was told he could depart if that was his desire, but never to return to the city if he could so demean himself. I feared he would falter in purpose, but courage shone from his eyes. He replied, "I will risk your exclusion and work for the higher guerdon."

With no more ado, he girded up his garments and said to me, "Let us begone, for I am resolved to assist thee in the task thou hast set out to do."

The Warden bade the guards open the gates to permit our exit, and as we turned to go the proud, stately woman, whom I will call Ena, cried, "Minstrel, I too will help thee if thou wilt permit."

Gladly I replied, "I will welcome ye, any or all, who will serve," and straightway five others came forward quite free from reserve.

The Warden coldly dismissed us, and the gate clanged behind us as we emerged.

I perceived that my friends Clio and Ena were somewhat depressed at this rude rupture of their so-called peace, and their severance from their associates, so I sought the aid of the muse to inspire them with courage, and I sang:—

SONG.

"Mighty is he who leaves his sheltered house,
And seeks the beach in spite of wind and rain,
Ready to lend a hand to those who roam,
Who on the waves doth fight the hurricane;
Noble is he who bears the trusty line
To the wrecked craft at mercy of the waves,
Rescues the crew who, but for timely aid,
Would in the sea have found untimely graves;
Mighty is he who, from some height sublime,
Beholds a brother in a morass pent,
Rushes in haste with out-extended arms

To pull him from the dangerous place intent ;
Noble is he, possessed of art and grace,
Who sees a brother in the hind obscure,
Directs the beam of his intelligence
To light the way for him and grace secure ;
Happy are ye Attainment's walls who quit
To succour those who in the darkness wade,
Noble are ye who bend your cultured minds
Upon the task of lending useful aid."

While singing thus we arrived at the edge of the snowy plateau. Full of my song, as I ungirt my harp, I slipped and fell, but haply was prevented from rolling down the steep sides of the hill by Clio and Ena who upheld

and uplifted me. " Falls may be caused by inattention or self-absorption," I remarked cheerfully, looking smilingly around.

" Methinks there was some little pride, Casedyn ;" said Cleo, suggestively, " for having succeeded in thy effort thou art proud of the victory."

" If I be proud, even though unconscious of it, I deserved the fall," I assented " but 'twere wiser to call it elation, for it hath no approach to conceit. Too well I know that, unaided, I could not have won. We may sow the seed, but God quickeneth."

(Next contribution—" Casedyn on the Banks of the Styx.")

" Is it Telepathy ? "

By R. H. SAUNDERS.

OUR critics have exercised considerable mental gymnastics in their wrestlings for some sort of explanation of the phenomena of psychic forces at work, and they attribute most of them to two sources: telepathy and the subliminal. There are one hundred and one forms of this wondrous power to which neither theory can, in the slightest degree, apply, but here and there they come across some incident to which they point as providing evidence.

As to the theory of the subconscious, it is built on pure guesswork, for so little is known of its functions, though so much has been written of it, that it has become sheer speculation. In America considerable attention has been devoted to the subject, and books have been written about " multiple personality " (which has the theory of the subliminal as its foundation), with the result that confusion has been worse confounded, and no one can be any the better for the perusal of such literature. With other important phases of psychic power both theories are ruled out. Lights, scents, etherialisations, materialisations, direct spirit-writing, levitation, and so forth, are instances; and when you get, as often happens at direct-voice sittings, two spirits speaking at the same moment to two different sitters, and occasionally in two different languages, our critical friends must make other guesses than either telepathy or the subconscious to account for them.

In telepathy they think they see light. It is of the dimmest character, and we shall need far more proof than has at present been adduced before a theory can be based upon it. There are many instances on record of sincere and earnest investigators, with good psychic powers, attempting telepathic experiments, but they have never been successful, in the sense that the phrasing of the thought has been correctly received. An object thought of may be faintly sensed, but not the thought directing it. Recently many of your readers doubtless took part in the experiment of the B.B.C., when a million people concentrated on such simple things as a number, or a particular day in the week. All these attempts failed. At the same time we must not ignore the few instances which seem to point to the possibility of thought-transmission between incarnate minds, as in the Zanzigs demonstration, though even there it may be due to clever code work.

In rare instances it may be possible for certain human beings whose minds are attuned to each other to transmit ideas, but that such a power could be used indiscriminately on or by Tom, Dick, or Harry, is a very unlikely proposition. Practically every voice-sitting provides instances of information coming through which is unknown to the sitter at the time, and true predictions have been given that no conscious or subconscious mind of the sitters have thought of.

There is not the shadow of a doubt that discarnate minds can read those incarnate, and " voice " sittings with a good medium easily prove it. I have repeatedly framed a mental question, and have received a reasoned reply, not a simple " yes " or " no " from the manifesting spirit.

Your correspondent, Mr. W. H. Evans, refers to the case of Mr. Soal's sittings with Mrs. Blanche Cooper, and says it bristles with difficulties. Indeed it does, but they are all of Mr. Soal's creation. This gentleman, like many of our so-called psychical researchers, adopts discreditable methods in his " researches," for he starts his investigations with deception in his mind, and it is not surprising he mixes up the living and the dead in deplorable confusion. He creates puppets, and proceeds to bowl them over like skittles. What are we to think of an " investigator " who imagines a fictitious person,

gives him a habitation and a name, invests him with attributes of humanity, carries him to his " sittings," well knowing he is seeking to impose upon the spirits all the time, and then proceeds to argue certain " conclusions " ? A superstructure of fantastic theory reared on a foundation of fraud can have no value, although Mr. Hewat McKenzie considers it is valuable. This gentleman, by the way, vouches for Mr. Soal's " fair-mindedness and integrity." One might have thought that Mr. McKenzie's position would demand straightforward conduct on the part of an investigator, and not the deception Mr. Soal avowedly practised, and I am surprised such questionable methods should receive his blessing.

Even Mr. Evans, with all his sympathy, can only say " the moral factor is not so prominent," whereas, in fact it does not exist at all. Spiritualists are not to be expected to unravel the tangle Mr. Soal got into, for it is clear his vivid imagination which could create a fictitious person also created the resultant confusion, and we may dismiss " John Ferguson " to the limbo in which he was born.

In dealing with the incident of " Gordon Davis," in which the spirit of a living man was alleged to come to a sitting, we are to assume that Mr. Soal's account is accurate, and that his wonderful imagination has not again led him astray. Spirits of those yet in the flesh have manifested at Mrs. Wriedt's and Mrs. Roberts Johnson's sittings, and their living bodies were proved subsequently to have been asleep at the time. But this need not necessarily be the case. The conscious mind may be deeply absorbed or engrossed, leaving the spirit-body free to function elsewhere. We know the spirit-body is often taken over to the spheres during sleep, although our recollection of the visit may be, and mostly is, faint; yet there are many instances where the spirit-brain transmits the memory of the journey to the earth-brain, and Swedenborg and John Bunyan are examples, though much allegory and some of their own mentality charge their accounts with a mystical atmosphere. But so far as Mr. Soal and his " conclusions " are concerned, I commend to your readers a perusal of Mr. H. Dennis Bradley's masterly analysis of the report which the Society for Psychical Research published in December, 1925. Mr. Dennis Bradley tears it to shreds with deadly logic, and proves the utter worthlessness of Mr. Soal's speculation.

The mediumistic faculty which most human beings (and possibly all) possess in varying degree, is purely a physical attribute, and is neither spiritual nor mental, but a sensitiveness which permits tangible recognition of the presence of spirits and, when coupled with the exudation of ectoplasm, enables expert spirit agency to produce materialisation. To those who have psychic faculties in a high degree we apply the term " medium." That the force is latent in the majority of mankind is often shown when, under the stress of great emotion, or when lying on a " death-bed " it suddenly functions, and permits voices, visions, or etherialisations to become manifest.

To attribute a telepathic link between the sitter and medium is to endow the medium with a power neither possessed nor claimed, and the reflection upon Mrs. Blanche Cooper that she is responsible for unconscious fraud (Mr. Soal kindly acquits her of " conscious fraud ") is without the slightest foundation, and I can testify from years of experiments with her that her mediumship is of the purest character. Were her health commensurate with her gift she would be a still more remarkable medium. As it is we have, under favourable conditions, many phases of psychic force, and amongst them, voices, partial materialisations, lights, scents, direct spirit-writing, and levitation, and when I add that the voices are often heard in bright light with her, then I claim that every reasonable demand of any investigator has been amply met.

(This discussion is continued on next page.)

“Is it Telepathy?”

By WALTER ROWE.

IN attempting to solve the problem of Mr. Soal and his communication with a fictitious character, and with a spirit purporting to be a friend, afterwards found to be alive, we may do well to review the probabilities of clairvoyance.

Some clairvoyants when giving descriptions see pictures of the events they describe. These events may date back to the early years of the life of the spirit communicating. The pictures are real and depict the scenes and events described, though the latter took place perhaps sixty years before. They may be open-air scenes, with details appertaining to the incidents described, or they may be household incidents with details of furniture and people applying to an aged spirit's childhood. Minute details are often so faithfully described by the clairvoyant that aged relatives sitting in an open congregation are able to recognise the events, perhaps long passed from their memory, but thus vividly recalled by the clairvoyant's delineation.

What do these phenomena denote? Do they signify that etheric representations of those old activities remain to be drawn from at will, or is the memory of the communicating spirit so exact that it can picture events in details so that they can be easily recognised by friends on earth? If the clairvoyant is describing these events from thought-forms, and not as a result of thought transmission, are these forms created by the mind of the spirit recalling the events and details seen by the clairvoyant, or are they more or less permanent etheric or astral representations of events that may be contacted? The description of changing events is generally so quickly given by good clairvoyants that the pictures described must pass before their vision as quickly as cinema pictures pass over the screen. I think it probable that the thoughts passing through the communicating spirit's mind create a vision representing them, that can be visualised by the clairvoyant.

If thoughts have this power of visual representation when coming from a spirit, they might easily have the same effect when originating in a person still on the physical side of life. Whether the pictures are more stable than the thoughts producing them may depend on the intensity of the mind power creating them. One may well suppose that if deliberate and intense thought is put into a mind creation it may become an astral reality, a thing of etheric substance, and that it may remain so until its creator deliberately disperses it, or until it fades out of existence through receiving no maintaining thought power from its creator.

We have been led to believe by spirit revelations that thought and mind power is a creative principle in spirit-life existence and, so far as I can see, there is no reason why we, being also spirit, though enclosed in a physical form, should not be able to create forms also in etheric substance more or less visible to clairvoyants according to the intensity of the mind power employed.

For these reasons I suggest that in the “John Ferguson” incident Mr. Soal had expended sufficient thought power on his fictitious creation to give it substance, and that the visual phenomena seen by Mrs. Cooper were a natural result.

That is one possible explanation, but there is the other Mr. W. H. Evans puts forward, namely, that Mr. Soal may have had spirits around him of a not too sincere kind who, knowing his thoughts (and intentions), reproduced the thoughts through the medium, as a sort of psychic joke. This would be similar to hypnotic effects seen on the stage. We must not make the mistake of thinking that all spirit-life communications are controlled by angels and saints. It is well-known that the astral life around this world-sphere is very little in advance of our own, much of it less so.

The conclusion is that if we require really spiritual results in our endeavours to obtain psychic revelations, we must first cultivate in our own temperament and manner of life the pure spirit conditions that will give the higher spirits a line of communication. In fine we must, by our own sincerity, produce the psychic atmosphere, in which the higher sphere spirits are best able to present themselves.

(Letter to The Editor)

Newton Abbot.

DEAR SIR,—As a reply to “Is it Telepathy?” by Mr. W. H. Evans, may I give this testimony in the hope it may help to solve the difficulties of investigators who sincerely desire to find truth. I am a medium trained for the purpose of helping humanity by guides of the

high spheres. I have had much to learn and a great deal to unlearn. In fact, it is only through much suffering physical and mental, that I have entered the kingdom of knowledge. I am not boasting, simply stating the truth.

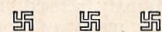
The “direct voice” spoken of by Mr. Soal, which proved to be that of a friend still in the body may, I believe, be explained in this way. Each of us has a spiritual body which travels while the physical body is asleep, but can at times be detached even in our waking consciousness, unknown to our physical selves. This I have proved through a friend who lives at a distance of twelve miles, who has told me that on three different occasions I have appeared to her and given her a message. Once this happened in the market-place of a town between her residence and mine, with a crowd surrounding her. I had passed through the town in a motor-bus and was on my way to the place she came from at the time she says I appeared to her, smiling, and told her not to wait. She described my spiritual body as similar to the physical, but it disappeared. She is clairvoyant.

Another psychic friend though living a similar distance in another direction from the village in which I reside, on the edge of Dartmoor, can actually see me in my home and know what I am doing, and she even knew the contents of a letter I sent her last week before opening it.

A wonderful occurrence, proving that names can be given of people still in the body by mediums, happened yesterday. I attended a service in the evening in the town previously referred to, being unable to reach the church I usually go to, a longer distance away. A medium who gave an address and clairvoyance had not before been on that particular platform, this being his first visit. I had not seen or heard him before. After the service a lady crossed the room to where I was standing and said, “Are you Madame Leslie?” I replied that I was. She said, “How strange! I received a message this morning through the gentleman who has been speaking, saying that a Madame Leslie would help me. He said there had been some correspondence in a paper and he saw ‘protection.’” I then recognised the lady as a medium whom I had heard a few weeks ago give an address and clairvoyance at the church I usually attend, but I had not spoken to her. She introduced me to the president who said, “How remarkable that you should come here to-night! Your name was given us in a message this morning.” A circle was afterwards held, and I remained and received a description of my grandfather and a message in which he urged me to write this testimony.

It occurred to me afterwards that the correspondence referred to and the word “protection” was my letter in the *Psychic Gazette*, in which I asked for protection for mediums.—I am, Yours sincerely,

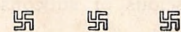
H. M. E. M.
(Madame Leslie.)



A SOUVENIR.

Flash me a thought to cheer me on my way,
Words are too weak, too poor, to be my stay,
Let some deep yearning of thine inmost soul
Its fetters break, and find in mine its goal;
May the sweet magic of an unchanging love
With gentle impetus thy spirit move,
That, when the blue waves roll twixt thee and me,
Our hearts may beat as one eternally!

E. P. PRENTICE.



HEREDITY—“Neither you nor I are entirely ourselves; there is in us both a little bit of every one of our forbears for centuries past.”—Lord Morley.

The Spiritualists of Great Britain have for some years been endeavouring to get the Witchcraft Acts amended or repealed, but without any perceptible effect to date. This legislation was originally directed at the bands of marauding gypsies who infested the country of that period, and to-day is being enforced with no discrimination between the genuine and the fraudulent, and this notwithstanding the fact that the psychic faculty has been as irrefutably established as the existence of the physical senses. Such ridiculous legislation has therefore become a legal anachronism and well may Sir Arthur exclaim: “Let us use a little common sense in the matter!” —*Harbinger of Light*, Melbourne.

Letters to the Editor.

THE AMENDMENT OF THE OLD ACTS.

"HAMPERED AND HINDERED."

DEAR SIR,—Your timely suggestion that Sir Arthur Conan Doyle should champion the cause of civil and religious liberty for Spiritualists ought to be widely supported, and if he is able to respond to the call, as all must hope he will be, the battle will undoubtedly be won. The cause of freedom greatly needs the championship of a strong, courageous man. Hitherto it has been hampered and hindered because the wrong people have been dealing with it. Not only have they made, as you say, a useless mass of waste paper of the petition of 40,000 persons, but they have also, it is to be feared, frittered away the funds. In any case, an account of their stewardship is overdue. Surely your demand for the figures can no longer be ignored. What have they done with the ample funds that long ago were publicly subscribed?—Yours, etc.

AN OLD SPIRITUALIST.

A NEW COMMITTEE REQUIRED.

Ilfracombe.

DEAR SIR,—When one is acquainted with the sacred work that mediums do, and knows how very hard many of them work for the cause, I think there can be no denying that the law should be altered and brought into accord with modern ideas of justice. The means were subscribed for this purpose several years ago, and if for some mysterious reason the custodians have been prevented from doing their duty then these people should render an account of their stewardship and hand the money over to a newly-formed committee. Then no doubt many would add to their subscriptions, if necessary, when they saw there was a chance of something being done at last. We will always have to depend on the help of our public mediums, many of whom chance to be poor, so I would urgently ask all Spiritualists who value their work to strive for their protection.—I am, Yours faithfully,

A. S. WORMALL.

A COMMITTEE OF M.P.'s.

London, S.W.1.

DEAR SIR,—Referring to the correspondence in your February number with suggestions for amending the Vagrancy Act, the one effective method which appears to have been overlooked is that of a Parliamentary Committee of Members of the House of Commons being formed, including those who have already pledged their support. The resolutions for amendment might be in the form submitted by Sir Arthur Conan Doyle, and unanimously approved, at the recent meeting of protest held at the Grotian Hall with particular reference to the case of Madame Estelle. These resolutions, if proposed and supported by a Committee representing all parties in the House, would have more compelling power than if one Member proposed a resolution supported by petition. With sufficient support such a Committee might be appointed by authority of the House to deal with the amendment of the Vagrancy Act. As an alternative, application might be made for appointment of a Select Committee to enquire into the working of the Act and to make such recommendations as may be desirable.—Yours faithfully,

A. E. TIMBRELL.

"LET US ALL WAKE UP!"

West Dulwich, S.E.

DEAR SIR,—I should very much like to thank "H. M. E. M." (Madame Leslie) for her letter in current *Gazette* asking for protection. The misuse of the old Vagrancy Act is such a disgrace to us as Spiritualists, who are supposed to be spiritually minded people, eschewing self-interest and doing our best to live up to the simple and sublime teaching of the Master, "Little children, love one another." Where is there any sign of love when we of The Old Guard allow our children to be so persecuted? What are we doing to help them? Nothing! It is wicked that those who like Madame Leslie wish to devote their lives to the work should be kept in fear that one day they will be pounced upon by some nefarious police-spy, and receive a sentence as a vagrant! Are we, the fathers and mothers of the movement, doing our duty by our children? For pity's sake let us be stirring, and work for right and justice! And let the younger folks also do their part. See what is being done in America by one earnest lady! Must English Spiritualists always remain out of the forward fighting line, taking care of their own skins? As you, sir, say, "the climacteric moment has now arrived," but is it fair to Sir Arthur Conan Doyle to ask him to lead the van and carry our flag high, if the movement as a whole is inert and apathetic?

My experience in my small circle is that not one of us is ever called upon to do more than we can accomplish if we enter on the work in calm and serene faith and

trust that the divine Love that plants the thought and the urge to work, will also give us the strength and power to carry it through. So I ask that first of all the Spiritualists of England, one and all, should show themselves in earnest and determine to secure that protection of the law due to all good citizens, and then apply to Sir Arthur—that great true God-man—to lead them forward as a united army to sure and certain victory! Our worst enemy is individual and official apathy, which must be slain before we can be an effective army worthy of such a captain! Let us all wake up!—I am, Yours etc., W. J.

ESPERANTO AND SPIRITUALISM.

Bristol.

DEAR SIR,—May I say how pleased I was to see the small paragraph referring to Esperanto in the current number of the *I.P.G.* Both the Esperanto and Spiritualist movements have this in common, that they strive for the goal of human brotherhood, the progression of mankind, and the breaking down of barriers, and in many cases the type of mind that is attracted by the one movement also feels the appeal of the other. I have often remarked to friends that the symbolical figure on the cover of your *Gazette* wears as a diadem the five-pointed star of Esperanto, and rightly so, for not far away is found the word "International."—Yours faithfully,

EM. PRESTON.

"MILLIONS NOW LIVING WILL NEVER DIE."

Southampton.

SIR,—The International Bible Students' Association, founded by the late Pastor Russell in America, claims to have been able to solve the prophecies of the Bible, and on the strength of a prediction in 1884 that Armageddon was to occur in 1914 launched out on a big propaganda, under the above title. In their book with the same title published in 1920 (pages 88-89), it is predicted that in 1925 there would be a resurrection of Abraham, Isaac and Jacob (and all those named by St. Paul in Hebrew, XI), from the condition of death, being fully restored to perfect humanity and made the visible, legal representatives of the new order of things on earth and (page 97) "positive and indisputable conclusion that millions now living will never die." Then, of course, follows the millennium. Like many other false prophets they have deluded a number of people, who in expectation of the good time coming parted with their money to finance this propaganda. Now that time has exposed their pretensions, it would seem advisable to again warn people to accept with caution these people who claim infallibility for their assertions.—I am, etc.,

A. G. NEWTON.

COUNT MIYATOVICH'S ENGAGEMENT.

THE romantic engagement of Count Cheddomic Miyatovich, the former Serbian Minister in England, to Miss Ada Prior, a London woman in humble circumstances, is the prelude to the fulfilment of a remarkable prophecy made forty years ago by a famous Balkan diplomatist. "I was in London in 1885 during the lifetime of my first wife," said the Count, who is eighty-three, to a *Daily Express* representative, "when a friend of mine, a famous man occupying a high diplomatic position, came over from Paris to see me. He was keenly interested in the occult, and had a great reputation for foretelling events by cards. He asked my wife to allow him to tell my fortune, and she consented. Presently he said, 'I am sorry, madame, to say that you will die before your husband, but he will not marry immediately after your death and when he does marry it will be to a poor woman, whose name will be Ada.' That was forty years ago and I had forgotten all about it until recently. Now it is all coming literally true. I first met my fiancée during the lifetime of my sister, who was living with me and engaged Miss Prior to do some sewing and other household duties. Miss Prior soon began to pick up the Serbian language, and became almost like one of the family. Then my sister died, and I was left alone. Miss Prior was very devoted to me, and since I have been living here has continually come in to look after me. All her relatives are dead, and I have often wondered what will become of her after I am gone, for she has no money and I have nothing except my pension. The end of it has been that I have asked her to marry me, and she has consented. After I am gone she will have my pension for the rest of her life. It will be some return for all that she has done, and is doing so devotedly, for me. I belong to the Orthodox Greek Church, and we shall be married at the Russian Church in Buckingham Palace Road after a civil ceremony." The wedding took place on February 20. The Count is a Spiritualist, and has written a delightful book on his fateful experiences.

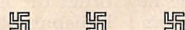
IN DREAMLAND.

By JESSIE FREEMAN.

I HAD a wonderful dream last night. I awoke on the shore of a beautiful land, decked with gay flowers, and in the distance purple-capped hills, but I merely glanced at these, my attention being rivetted to the bright golden sand at my feet, and the wonderful colouring of the water.

It seemed as if it were sunset, for the sky was of that delightful salmon-pink shade, which, reflected in the perfect blue of the sea, formed the most gorgeous mauve tints I have ever seen. The pools seemed to scintillate with these wonderful colours, blue and rose merging into mauve, then purple. I was filled with a great ecstasy; I stood transfixed, my whole being seeming to be lifted up away from material things.

A thick mist hovered over the water, shutting from me the far distance, but somehow I longed wildly to go out amongst those beautiful colours, to bathe myself in them, and seek to know what was hidden by that grey, misty veil. Yet something within seemed to bid me stay where I was, to enjoy my perfect surroundings while I had the opportunity. But the urge to bathe in that marvellous multi-coloured water was the stronger force inside me, and I stepped out fearlessly. As I did so, the wonder in the sky faded; the sea took on a greyer tone as the mist rolled up, and hid the golden shore from my sight. I awoke then, still filled with this strange ecstasy, and with the conviction that in my sleep I had indeed visited some higher plane of life.



PSYCHIC DEFENCE FUND.—We acknowledge with thanks the following kind contributions for the help of mediums and other psychic practitioners when attacked by the police:—Miss A. S. Wormall, 15/-, Mrs. J. C. Morton, 9/-, and Mrs. Culbertson, 2/5.

THE Worthing Spiritualist Mission held its annual general meeting on the 21st January, when there was a large gathering of members, and everything passed off in the greatest harmony. The balance sheet showed an income of £234 3s., an expenditure of £224 6s. 8½d., leaving a balance of £9 16s. 3½d. The Building Fund has risen from £256 7s. 4d. to £1,853 11s. 5d., whilst the expenditure, £796 19s. 10d., leaves a balance of £1,056 11s. 7d. Miss Fearn was acclaimed President and Honorary President for ever. The meeting closed with votes of thanks to all workers.

CLUE FROM A MEDIUM.—A clue given by a London Spiritualist at a seance has solved the mystery of the disappearance of Miss Mary Jane Elliot, the Gloucester nurse who disappeared on November 22 last year. The medium, in reply to a question from a Gloucester resident who was present, described the missing woman and said she had been drowned in the river. Later, a detailed description of the spot where the body lay was given the inquirer. Searchers followed the banks of the Severn and finally discovered the body near the Severn bridge among rocks, as indicated by the medium. It was stated at the inquest that Miss Elliot apparently had no worries and was in good health. She left the nursing home to post a letter, and later was seen near the river. The jury returned a verdict of "Found drowned."—*Daily Express*

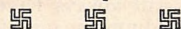
TROUBLE AT BROMLEY.—The Bromley Psychic Centre appears to be having no little difficulty with the public authorities there in regard to their meetings. These were held for some time in the Public Library, but exception was taken to the giving of spirit-descriptions and messages from departed friends to members of the audience, and the privilege of using the hall was withdrawn! The Society then secured the Town Hall, but only occupied it for a few weeks when permission for that was also withdrawn! So now, the Psychic Centre must erect premises of its own in this officially benighted neighbourhood, and we are glad to learn that subscriptions are being sent in by local sympathisers and lovers of fair play, so that already some £800 has been collected towards building a Spiritualist Temple.—The Honorary Secretary is Mrs. R. P. Hughman, 73 Widmore Road, Bromley, Kent.

HOW TO BEGIN A SPIRIT CIRCLE.

THE purpose for which a Spirit Circle is held is that by the blending of the aura, psychic force, or magnetic emanations of the sitters, the attention of disembodied spirits may be attracted and a battery be formed by means of which they can communicate with the circle. The focalisation of this force rests with the unseen operators, and if they are skilled in the *modus operandi*, they know where, how, and in what way to use it to the best advantage.

Let us suppose that a number of persons determine to experiment and seat themselves around a table, place their hands on its surface, and engage in agreeable conversation. After a time, if the sitters provide the right conditions, it will be found that the table will begin to move. When the movements occur readily one of the circle, acting as chairman, should ask that answers to questions may be given by the table signalling replies, tilting three times for affirmative, once for negative, twice for doubtful, four for "don't know's," and five times for the alphabet to be called over. This code of signals is the one most frequently used, but any other will do as well. Answers to questions can generally be obtained, and messages, regarding matters of fact entirely unknown to the sitters, respecting deceased persons (who claim to be causing the tilts or rapping), are spelt out by this means, to be afterwards verified, so as to prove the identity of the person communicating.

The number in the circle should not be less than four nor more than twelve. An equal number of both sexes is preferable to a preponderance of either. The date of meeting should be fixed and unchanged, and every member should attend regularly, always occupying the same places round the table, except when requested by the spirits to make a change.—Quoted from E. W. and M. H. Wallis's "Guide to Mediumship."



BOOK NOTICES.

IN "THE GARDEN OF EDEN," Miss Beatrice Moore, B.A., takes the Biblical story of creation literally and expounds it on Theosophical lines in six interesting chapters, dealing with the creation and man, the soul-body, mentality and sin, the conflict, character and individuality, and the return to Eden. Miss Moore claims her work to be a scientific interpretation of the Book of Genesis which has been psychically revealed to her. The book may be had from the author (2/8) at 19a Tavistock Square, W.C.1.

FROM ZEALANDIA By Wilhelmina Sheriff Elliot. (J. M. Watkins, London, 5/- net). Mrs. Elliot, who is a good friend to the cause of Spiritualism in New Zealand, is not only a poetess but a thinker also, and succeeds in expressing noble and lofty sentiments in beautiful words. New Zealand inspires lovers of nature to express their thoughts and feelings in poetry, just as Spiritualism awakens the highest human aspirations. Mrs. Elliot is a Spiritualist and a mystic also, and her poems in this book breathe the generous air in which fearless souls love to dwell. None of her poems are unduly long; they are of the kind the reader can peruse in any spare moment and be refreshed. The range of subjects is large and is treated with the insight of a true poet. The volume is charmingly bound and is worthy of a place on the bookshelves of lovers of nature and humanity.—H. L.



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